Lately several leading preachers and the to The Sunday Republic's question; teachers, in a number of the Protestant churches, have assumed attitudes of opposition toward parts of the creeds which

The appearance of dissent among
world. At the same time, if the church
tioted prenchers an indication that
has no message, she had better quit preachtheir denominations hold.

Hillis, the prominent Presbyterian divine Westminster Confession of Paith led to his demitting from the ministry in the Presbyterian Church,

the Boston University of Theology, against whom charges of hereby lines been preferred by follow members of the Methodist Church because, among other things-as he a breaking down of decominational lines, states the case. The declines to confer the omniscience of Jesus in his humiliation."

Young, editor of the Central Christian Ad- | tendency nowsdays to sharegard the non vocate, one of the most prominent Metics | essentials, and a disposition among the dist publications in the country, has been i charches to not closer together on the funthe subject of some efficient. The charge | damental destrince of Christianliv. against tilm is based, at least partially, Bishops of the Methodist Church at a recent conference in New York City, des answers contain specific references to Doc-clared "higher criticism" beriful to the low Hills, and common on his action is in and insists that "reverent" "higher critical etsm" is benedicial to religion. Doctor Young, however, declares that his posttion is in no sense either radical or

All of these crees, coming so close together, have brought the matter of croads before the public mind more prominently than for years, and expressions of opinion are many, and widely divergent.

Some see, in the tentimey to relect old teness, a trend of thought away from the religion of the fathers, and prelist changes more or less radical, in the utilitide of Christianity toward the world.

Others are led to think that error has crept into the church, and accept radic guards against "advanced thought ago has some is valided an increasing the Christian fath.

Another minister advances the theory that creeds are to the clisach what planters are bed to think that error has crept into the church, and accept radic size in the religious are to need that they should be changed at intervals to meet its will be the controlled in the controlled that they are that may alice.

And finally, one paster who declares his lefter that creeds will not be changed de-

. there will be an early medification . ing. One of the most noted of these is Doctor | of the authoritative statements now of There are certain fundamental doctrines

> These replies are from leading men in seven distinct Protestant denominations, No two of them are agreed on all points. Four incline to the opinion that there is no that the tendency of the times is toward and think this breaking down is not far

While no emphasis was laid in the ques-

Still others declare that much ado has been made over nothing.

That the decrymen of St. Louis are not agreed on the questions involved is evident.

The statements of the ministers follow:

world. The church doesn't exist for the

But there are many things in this present life which we do not, and cannot, under-

tions 2 and 4 which Doctor Hillis rejects:

it cannot be either increased, or diminished."

WHAT DR. HILLIS DISSENTS FROM.

Following are the a ctions of the Westminster Confession of Faith-chapter

"By the decree of Golf fee the manifestation of his glory, some men and professive productionted again everlanting life, and others forcordained to ever-

"These angels and men, thus predistinated and forcordained, are particularly, and unchangeably essimed, and their number is so certain and definite that

BY THE REVEREND FRANK O. FANNON,

Pastor of First Christiam Church.

There is a marked fendency toward made to thoroughly understand that the Christiannty, as opposed to churchindty. This is evidenced in a number of ways—in must also be made to understand that each

This is evidenced in a number of ways—in none, perhaps, more strikingly than in the growth of the church to which I belong.

Men care less and less for creeds, and more and more for the gospel.

This is markedly a sociological age.
There was never so much thought and agitation along sociological lines as at present. People are thinking along more practical lines than formerly, and are getting choser to the inner things of lice. At the same time they are getting away from the same time they are getting the same time to which the same to which the same time to which the same to an indicate the same than the same that the libble to their daily lives.

A majority of the thinking along more practical that the libble to their daily lives.

A majority of the thinking and that these things are appelled to their daily lives.

A majority of the thinking and that these things are same that the libble to t

Various Views Expressed by St. Louis Ministers, Who Discuss a R Subject That Is Exciting the Thought of the Religious World.

rate exposition of these doctrines, but do endure it. To the better part of church gospel means more and more of life and a hody of men. But when a creed h made

The weakness of Christianity to-day is in I do not think the church desires or needs

"I think the churches will soon throw aside

much of the rubbish of man's making and get

together on a simple doctrinal platform."

not require acquiescence in everything set forth in the articles.

I do not think the church desires or needs

I do not think the church desires or needs theology could not be easily distinguished from the destroying of Christian verities.

theology could not be easily distinguished from the destroying of Christian verities. To the more worldly part of the church-to those for whom the church is a means of forming business connections, or building hip a practice, or a social clab ministering to the ambition of wives and aughters, or a concert hall giving inexpensive enterfairment—to this large class, doctrinal revision has no meaning whatever.

But suppose the tenominations were to begin their revision from the point of view of the gospel, and to read Paul and Augustine and Calvin and the whole bead roll of able expositors in the light of the spirit and utterances of Jesus Christ? How would the creeds stand the analysis and comparison? The gospel of Jesus Christ is as fresh this last year of the Nineteenth Century as it was when the Roman Empire was flushed with its earliest glory. But the creeds are rank and musty. They smell of the clossory of the spirit and exposes to the girls and conventicle and charmel-house. The

BY THE REVEREND MICHAEL BURNHAM, D. D.,
Pastor of Filgrim Congregational Church.

The tendency to magnify the differ nees of opinion between Christian denominations is a thing of the post. The dictions of the Church are historic rather than practical; and while how of the church are historic rather than practical; and while how of the church are historic rather than practical; and while how of the church are historic rather than practical; and while how of the church are historic rather than practical; and while how of the church are historic rather than practical; and while how of the church are historic rather than practical; and while how of the church are historic rather than practical; and while how of the partitions of the contribution of positions which the body has occupied. The various branches of the Protestant Church are werking together in a split of beautiful harmony. This is the given to divisions by crede than in by gone days. The various branches of the protess and constitutions are not the pathly and to recede from them almost tendence of positions which the body has occupied. They serve rather to blaze out this way along which the back has occupied. They serve rather to blaze out this way along which the back has occupied. They serve rather to blaze out through any good men it has been than the included lines along which the currency or to sertle some doctrial point which has survived for any length of time have been formulated to cope with some cheering or to sertle some doctrial point which has survived for any length of time have been formulated to cope with some cheering or to sertle some doctrial point which has a laways to make the position of the point way along which the back he are given by the process is a plot of the point of t

I can conceive of conditions under which all forms of Protestantism might be brought together by common interest against a common enemy, and that out of such conditions might arise a demand for a readjustment of creeks. But the churches doctrines which show the Eternat Purpose may have been a stumbling block to some, but it has also been a sheet anchor of faith to others.

I do not see any marked indication that there will be an early modification of the authoritative statements of faith now held by the various denominations.

and it has certainly been a dominating force in religion. Humanity loves to feel that there is a Divine Will, as well as a Divine Love back of life; that Gel has fixed purposes as well as infinite tenderness. The Calvinistic tendency to accentuate the doctrines which show the Eternal Purpose

TRAMP TO BUFFALO. Adventures of Two Kirkwood

as an authoritative statement, it becomes a bodge of shivery and is burtful.

The Westminster Confession of Fath, to which attention has been called recently by

in the mold of medieval thought. Its tends ency has been to stop growth, to prevent progressive thought. It was written for

he double purpose of settling a contreversy

between Calvinism and Arminianism and

to define the nosition of Protestantism as

proceed to Cathoricism. It was an able and

good purpose.

The Word of God was a progressive peyelation from the beginning up to its very close. Since the last book of the Bible was

written man has been given a progressive understanding of its truths. Each century has brought new light, until now men has a much clearer understanding of the Binds than he ever had before. In the light of this new understanding we are able to see

the utterances of Doctor Hillis, was made

Youths-Visited Elbert Hubbard.

John Gano Bryan and Harry B. Gill, both well known in Kirkwood, have completed their long walk to Buffalo, N. Y .. The tour was the suggestion of Gill, who

has previously included in tramps of considerable length, but who never before embarked on one of such extent as that just completed. Mr. Bryan was not so hardened a walker, but, thinking his health would be benefited, he undertook the trip. He has not been disappointed in this for in leters to his family he has said he was a pic. ture of physical strength.

Mr. Bryan had had some acquaintance with Elbert Hubbard by correspondence, and was himself more or less in sympathy with the latter's Socialistic views. The colony of the Philistines founded by the famous Hubbard, was familiar to him through books, but he wished to make a more intimate acquaintance, so Buffalo was decided upon as the objective of the planned outing, since that place is but seventeen miles from East Aurora, the headquarters of

"The Philistine" and the Roycrofters, About two months ago the start was made. With but a light pack, no more than the regular wanderer carries, they set forth. As to their route, they laid out no special course, except, in a general way, to Sleeping where they might, and eating what on an average from twelve to twenty-five niles a day.

The storm period, which, in the latter days of February, so worried St. Louis, also beet them. But, determined not to stop or o ride a foot, they pegged away, though, of course, in this time their progress was slow. The better weather offered by March encouraged the trampers, and as they neared Buffalo they averaged close to twen-

ty miles a day.
In letters they sent home they tell of the rish to Eibert Hubbard as one of the most enjoyable experiences of their lives. They report him as a most attractive personality. The travelers were introduced to his family and were shown by him personally the Hoverofters and their work, the profits of which are for all, and not for one. An outing was arranged, in which the Hubbard
family escorted the plurims to a favority
resort, about six miles away. This is a retreat in the woods, and is called "The Den."
It is a bower hidden in a wood. All the surroundings are just as nature made them, and the little shelter, which alone is the handlwork of man, is conceived so that it appears harmonious with the trees and shrubbery.

or to settle some doctrinal point which had such conditions as these muintain to-day: and I see no good reason to expect serious conflict in the near future.

other man's version of what the Bible taches.

The founders of the Christian church had been creed, and to the facts in view when they refused to formulate a written creed, and to the church. We take much of the rubbles of man's making, and get together on a simple doctrinal platform embracing only the essential things as set forth in the New Testament.

The people bave long since ceased to attach any great importance to the case of their medical countries of the individual to the fact of the people bave long since ceased to attach any great importance to the case of their thoughts, not to some together to some together the Bible and to be formulate a written creed; and to the fact that we have no creed, I ascribe the wonderfully approaching when the church is moster of the church. We teach men to read their Bibles, and to be lieve that they will be held accountable for their methods of the rubbles of man's version of what the Bible to the foundations.

The people bave long since ceased to attach any great importance to the faith now held the process of the finite some together of the foundations.

On the Bible together will be called, and will agree upon the great fundamental doctrines of Christian church. We teach men to read the church. We teach men to read the church is maker of its own affeits, and can appeal to no higher earthy power. The whole question of the process of the finite case of the process of the process

trinal platform embracing only the essential things as set forth in the New Testament. The people have long since ceased to attach any great importance to deficining.

tach any great importance to dedominational creeds, and preachers, in withdrawing the demand of the age for less of degma and more of practical Christianity. Creeds have not only had the effect of activities where the penetrating light of fundamental traith. Men have been known to argue: "I belong to such and such church, and my church holds to this or that belief; therefore, while I do not think this thing is examined. Therefore, while I do not think this thing is examined and more of practical christianity of the church permits it. I may do it."

These men, and all others, should be

WOMAN OF SEVENTY-FOUR IS THE BRIDE OF A MAN NOT YET FIFTY. A CATHOLIC PRIEST'S VIEW.



MRS MIER

WRITTEN FOR THE SUNDAY REPUBLIC A bride of 74 is one of the latest additions to the East St. Louis connublal lists. Mrs. Mary Amsler, a buxom woman of 74,

was married recently to Mr. Jacob Meier,

a middle-aged man of 49 Jacob Meier, the middle-aged groom, has been in the employ of William Bothman, a baker, flying on Collinsville avenue, in East St. Louis, Meler has been exemplary in tentive to his own affairs. Nobody ever suspected him of having a love affair, and that he had matrimonial thoughts was altogether out of the minds of those who

knew him well, About the time that Meier began working about the bakery Mrs. Bothman engaged the services of Mrs. Mary Amsler, a goodlooking widow of 74, to look after her two children. Mrs. Amsler had no reason to conceal her age, for she was proud of the fact that her seventy and odd years sat more lightly on her broad and capable shoulders than did other women's fifty Jacob and Mary met for the first time in the Bothman household. When they began to make love to each other is doubtful, for no one saw them, or suspected such a thing between such staid people. But that there was lovemaking was proven by the denouement.

On the morning of the wedding Meier asked Mr. Bothman to grant him a half holiday. Mr. Bothman gladly consented. The usual questions of "where are you going?" and "when will you return?" were asked, but after that not much attention was paid by the baker to the movements of his assistant. Nor did Mrs. Bothman attach any importance to the fact that Mrs. Amsler also wanted to detach herself from



JACOB MIER



MR AND MRS. MIER

by Mrs. Fritz, a neighbor of the Bothmans. The aged couple, all spruced up and looking somewhat excited, attracted the attention of Mrs. Fritz. It was the first time she had seen them on the street together, and her recollection of their courtship went no further than the passing of the time of day between them about the yard and the house. Thinking there was something unusual in the wind, she asked Jacob where "To the bluffs," said he, in broken Eng-

lish, "to see a particular friend." "And you, Mary, whither are you bound?" quizzed Mrs. Fritz.

Mary answered that she had not seen her own children for some time and was hurrying to Gross Park, in the vicinity of which they lived.

Just then the conversation was interrupted by the arrival of the car. Like an old- band.

met to take a car for Belleville. While I time gallant, Jacob helped Mary on the they waited for the car they were accosted platform and led her to a forward seat. All this Mrs. Fritz saw, but attributed the action to a natural desire of a well-preserved man of 50 to assist an aged lady. The car went on its way, bearing the couple toward the Mecca of bilss-seeking lovers. At Relieville they went to the Courthouse, obtained a license, and were married. They returned hime that evening and informed Mrs. Bothman of what they had done. Mr. and Mrs. Bothman called in the neighbors to celebrate the wedding feast, and soon afterward Mr. and Mrs. Meier left for a visit to one of the bride's

married daughters, who lives near Gross The bridegroom will return to the employ of Mr. Bothman, when he has duly colebrated his new matrimonial state, but the bride will work no longer in the service of others. She will keep house for her hus-

EXTRACT FROM AN OLD-TIME SERMON.

tleman handed to The Sunday Republic representative an extract from a sermon by Jonathan Edwards. In discussing the change that has taken place in the orthogox beliefs of Christians since these days. Doctor Palmer cited this extract, which expressed an opinion that was freely believed then, but which is so generally discarded now that a preacher valcing his belief in it would create a greater sensation than if he dissented from half a dozen "articles of faith." The extract

"When the saints in glery, therefore, shall see the deleful state of the damned, how will this heighten their sense of the blessedness of their own state, so exceedingly different from it.

"When they shall see how miscrable others of their fellow-creatures at who were naturally in the same circle with themselves; when they see the smoke of their torment, the raging of the flames of their burning, and hear their dolorous shricks and cries, and consider that they, in the meantime, are in the reest blissful state, and shall surely be in it, to all elernity, how they will re-

and forms of dogmatic truth which the fathers formulated;" but he does not look for any rad-0110. ical changes in doctrine in orthodox churches.

BY DR. JESSE BOWMAN YOUNG, Editor of the (Methodist) Central Christian Advocate. It has been my duty to study the ten- authority of the Bible. The phraseology of

dency of the pulpit in recent years in this these doctrines may be now and then stat-Western country, and, of course, I have of them is held by our ministry without taken note of the seeming changes in doctrinal belief that have come to light in My own conviction is that each generations parts of the land, I am satisfied the land of the

trimal belief that have come to light in various parts of the land. I am satisfied that the cases of doctrinal restiveness and revolt are exceptional, rather than the rule. They occur here and there once in awhile, in prominent pulpits, and the press makes much of them. While one han crinces this spirit of ourest, the great mass of ministers show no public sims of it. As far as the Presbyterian Church is concerned, one would suppose that there is undoubtedly a considerable number of men in it who are determined to bring about a revision of the confession of faith—such a revision of the such a revision of the confession of faith—such a revision of the such a revision of the confession of faith—such a revision of the confession of faith—such a revision of the great West in all the Protestant denominations. Presbyterian, Congregational, Lutheran, Methodist, and all the others that are usually reckned deciring in the confession of faith—such a revision of the Bible in ninon ways, in methods of distribution of the faith of the protection of the such a revision of the truth, fait I have he

"We are not bound to accept the exoct phases

nations, or that such union is desirable. As a matter of fact, there is at present

very much nearer a union of sentiment and

love and sympathy between the denomi-

ations than ever before, and this kind of nion I do think is most desirable. I do not think there is too much doc-rinal preaching nowadays; but on the con-tary, I wish there were more of it. At

same time. I rejoice that there is muc

ID CIVY. "I do not think there are indications of early modification of the authoritative statements of faith now held by the various denomina-

BY THE REVEREND S. C. PALMER, D. D., Pastor of Lafayette Park Presbyterian Church. I presume that this question is suggested jot the organic union of Protestant denomi-

by the Doctor Hillis matter; and will say In the outset that I think both the secular and religious press are making a mountain out of a mole hill. Doctor Hillis is only one man, and does

not represent a large following in his denomination, I know him personally, and regard him as a brilliant preacher, as well as a most lovable man. He saw fit to express his opinions very pointedly; but I do not think be is half as far out of sympathy with his fellow Presbyterians as is generally supposed. His bent of mind made him temporarily lose sight of the eternal justice of God, and he saw only the love side. He allowed himself to dwell on the infinite love of God, until, in a measure, be lost sight of the logic of God's infinity. In the flight of his rhetoric and the passion of his love for mankind he emphasized the tenderer aspects of the gospel to the exclusion of the logical interences which must follow from the premise of God's eternal sovereignty and justice.

I do not regard these ripples on the ocean of thought as an indication that the old ship of church is going to the bottom She has weathered many a worse storm and come out all the stronger for it. I do not think that there are lindications of early modifications of the authoritative statements of faith now held by the various

Neither do I think there is any prospect

less denominational preaching, and think the less of it the letter. Men will never be able to agree wholly on religious mat-ters in this dispensation of the world's his-tory; but this should not prevent them from the exercise of Christian charity toward those with whom they find them-selves much to agree.

Apply the same thought to everyday life and it will readily be seen that no roof could be built under which all the families of men could live harmonlously. But this does not prevent different families from the introhance of neighbority kindlines. es not prevent different families from a interchange of nelghborty kindlines; if courtesy. In fact, families get along sch better under the shadow of their own ds. Refigious families cannot all be exted to prefer the same atmosphere and t, but they should feel the most neightly kindliness for each other, and should eside by side without the slightest frience in till feeling.

There are certain harsh things about the alkinistic system of theology which some for might wish were stated in terms less might to the vectorize the logic of bean and accept them as stated. This time system of theology sees the infinite nodress and teacher. e system of theology sees the infinite iness and tenderness of God, and state goodness and tenderness of God, and states them in the most attractive way. Unfor-tunately, Doctor Hills permitted himself to think too much on the things which no finite man can ever thoroughly understand, until he finally came to overlook the ten-derer side of the same system of thought.

"Much of the opposition to Christianity has arisen from attempts to incorporate into confessions of faith mere matters of opinion."

BY THE REVEREND CARROLL M. DAVIS, Dean of Christ Church (Episcopal) Cathedral.

I do not think there is any marked ten- as a whole, is the better for it. Much of at the opposition that confronts him. He

In a recent sermon at the Catholic Cathedral in New York City, the Reverend

Father Pardow, prefersor of philosophy at Genzaga College, Georgetown University, made these statements in discussing "higher criticism" as it is under-

"The Catholic Church has always taught that it is against reason to have every man, weman and child pick and choose his or her religion from a book which cannot explain itself and which is often very hard to understand. On no point have more calumnies been uttered against the church than on this ques-"The watchful care of the Catholic Church over the Bible was intended to sufe-

goard the Word of God. The descerating hand of Luther was the cause of the blacphemous attacks on the Bible, row so common among noncatholes. In tasking the great book to the populace for every one to find in it what he might please. Luther was lowering it beneath the level of ordinary human literature There have been established special chairs in universities for the interpretation of Danie and Shakespears. The Constitution of the United States has an authorized official interpreter in the Jearned Justices of the Supreme Court; but every one, even the most ignorant, was considered able to interpret the Rible. This was directly against reason, as well as against revelation. The Ninefeenth Century has been reapleg the harvest of unbelief regarding the Bible, the seeds of which were sown in the early part of the Sixteenth.

"What surprises us beyond measure is that our Protestant brethren, though now professing that the Bible contains many errors, falsehoods and myths, are still shipping carloads of Bibles to foreign nations and gaining by this mechanical method the spread of Christianity, Would not sound judgment declare that at least the Book should first be purged of its errors and a revised, condensed Bible, containing only the Word of God, he sent to them? Before shipping the bales of Bibles to the heathen let them by all means print on the fly-leaf which parts of the Bibles are true and which are false.

"The Catholic Church tenches that the Latin Bible is true, and to this church was given the Divine commission; but that commission was not 'Go and scatter' Bibles,' but 'Go and teach.' '

"Can any one imagine Jesus Christ formu-· lating the creeds?" Thinks they should be his conduct, industrious, and strictly atabolished, but expects no revision of them for the present.

BY THE REVEREND S. C. EBY, Pastor of (Swedenborgian) Church of Divine Humanity.

have meant a great deal. It would have been the culmination of a personal and psychological tragedy. In these days ministers really believed the creeds they professed. Their faith in the doctrines taught in the seminary was a vital part of their private and professional career. Hence to handon a confession meant a revolution of methods of thought. To-day such a recantation may mean nothing at all in a psychological and moral point of view. The minister jogs on from year to year; preaching everything but the unvarnished "truth." as he professes to believe that truth to be embodied in his creedal symbols. Suddenly he is before the world as an outspoken champion of reform, as against some article in his own creed. The minister is surprised denote think there is any marked tendenor on the part of the various denominations toward the modification of their
creeds, but there is abundant evidence that
less stress is being laid on the noncessential
differences of opinion, and that the church,

denoy on the part of the various denomination toward the opposition to Christianity has arisen
had supposed that the old formulation was
a dead relic of a by-gone age. He has overlooked the tenacity with which the human
mind clims to what it calls sacred. The
thad supposed that the old formulation was
a dead relic of a by-gone age. He has overlooked the tenacity with which the human
mind clims to what it calls sacred. The
that the age,
that the task of revision will seem herculean. The temper of the church could not
board walk in front of the household and ner little charges for
Try your revising. Where will you begin?
With Calvin or any of his successors, you
will find so much that is nonessential and
contrary to the best thought of the age,
that the task of revision will seem herculean. The temper of the church could not

Fifty years ago such an occurrence as they must not be assailed. The trial for the withdrawal of a prominent preacher, heresy nowadays is looked at by the world from the affiliations of a Presbytery would in the light of a loke. I do not for a moment believe that the frequent "breaks" on the part of noted ministers are an indication that the denominations are getting ready to modify their authoritative statements of

Even if the churches as a whole desired honestly to revise their creeds, a real revision would be impossible. The confession of faith has been a growth. The Christian verities all inhere in the life and words of Jesus Christ. Can any one imagine Jesus Christ formulating the creeds? First Paul interprets the Messiah to the Romans, and Corinthians and Ephesians. Then Augustine interprets Paul. In turn, John Calvin in terprets Augustine. And when we reach the Nineteenth Century we find a wall of interpretation around the simple gospel of Jesus Christ so thick and solid that nothing short of a spiritual miracle will enable you o get a glimmer of the meaning of him whose words were "spirit" and were "life."